

# Muhammad

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

# A great bounty

Hadrat Maulānā Muhammad Salīm Dhorāt Sāhib  
Founder – Islamic Da`wah Academy, Leicester



*Translated by:*  
Maulānā Mahomed Mahomedy

Published by:  
AL Qamar Publications & Maktaba Darul Maarif  
AhleSunnah Library [ [nmusba.wordpress.com](http://nmusba.wordpress.com) ]

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## Muhammad sallallāhu 'alayhi wa sallam – a great bounty

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَكَفَى، وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الرُّسُلِ وَخَاتَمِ الْأَنْبِيَاءِ وَعَلَى آلِهِ الْأَصْفِيَاءِ وَأَصْحَابِهِ الْأَتْقِيَاءِ، أَمَا بَعْدُ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ. أَوْ كَمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

رَبِّ اشْرَحْ لِي صَدْرِي، وَيَسِّرْ لِي أَمْرِي، وَاخْلَعْ عُقْدَةً مِّنْ لِّسَانِي، يَفْقَهُوا قَوْلِي. سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ. اللَّهُمَّ انْفَعْنَا بِمَا عَلَّمْتَنَا وَعَلَّمْنَا مَا يَنْفَعُنَا.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ وَأَزْوَاجِهِ وَوَدَّيَاتِهِ.

Respected friends, elders, and dear young companions! Many 'ulamā' are in attendance in this blessed *jalsah* on the *sīrah* of Rasūlullāh sallallāhu 'alayhi wa sallam. It would have been better and it was also my heartfelt desire (which I expressed to Maulānā Muḥammad Ghulām Sāhib) to have our respected teacher and tutor, Ḥadīrat Shaykh al-Ḥadīth Maulānā Muḥammad Yūsuf Sāhib dāmat *barakātuhum* to shower us with his words of advice so that the words which emanate from the depths of his pure and glittering heart may be of benefit to us. However, a student like me had no alternative but to sit before you and revise my lessons in front of the respectable 'ulamā'. Make *du'ā* Allāh *ta'ālā*

gives me the inspiration to say things which will be of benefit to me first of all, and to those who are present.

The theme on the pure biography of Rasūlullāh sallallāhu *'alayhi wa sallam* is a shore-less ocean. What can a student like me whose knowledge is very little, who does not have the power of speech, who does not have the correct recognition of Rasūlullāh sallallāhu *'alayhi wa sallam* say in this regard?! A poet says:

My words are incapable, my tongue is powerless. What can I say in praise of Rasūlullāh sallallāhu *'alayhi wa sallam* when he is a shore-less ocean? How will I traverse such an ocean?

O Iqbāl! With what mouth can I praise Muḥammad sallallāhu *'alayhi wa sallam*? My mouth is very small, while what needs to be said is very large.

He was the one who knew the paths, the seal of all Prophets, and the master of all. He gave to the [little and insignificant] dust of the path the huge extent of the valley of the Taurus mountains.

The words “the one who knew the paths” mean: Rasūlullāh sallallāhu *'alayhi wa sallam* knew the paths which would convey one to Allāh *ta'ālā*. He was the seal of all Prophets, and the last and final Messenger of Allāh *ta'ālā*. He was the master and chief of all. Rasūlullāh sallallāhu *'alayhi wa sallam* says in this regard:

وَأَنَا حَامِلٌ لِيَاةِ الْحَمْدِ يَوْمَ الْقِيَامَةِ تَحْتَهُ آدَمُ فَمَنْ دُونَهُ وَلَا فَخْرَ

*I will be carrying the flag of praise on the day of Resurrection. Ādam ‘alayhis salām and other Prophets and Messengers will be beneath this flag. I am not saying this out of pride.*

[Rasūlullāh sallallāhu ‘alayhi wa sallam is saying]: The flag of praise will be in my hand on the day of Resurrection. All the Prophets from Ādam ‘alayhis salām to ‘Īsā ‘alayhis salām together with all their followers will be under my flag. But this is nothing to be proud about because it is by virtue of my Allāh’s favour and grace.

وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفِّعٍ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ

*On the day of Resurrection, I will be the first intercessor and the first one whose intercession will be accepted. And I do not say this out of pride.*

وَأَنَا أَوَّلُ مَنْ يُحْرَكُ حِلْقَ الْجَنَّةِ فَيَفْتَحُ اللَّهُ لِي<sup>١</sup>

*I will be the first to knock on the gates of Paradise, and Allāh will open them for me.*

إِنَّ الْجَنَّةَ حُرِّمَتْ عَلَى الْأَنْبِيَاءِ كُلِّهِمْ حَتَّىٰ أَدْخُلَهَا وَحُرِّمَتْ عَلَى الْأُمَمِ حَتَّىٰ تَدْخُلَهَا أُمَّتِي<sup>٢</sup>

*Paradise will be forbidden to all the Prophets until I enter it. It will be forbidden to all nations until my ummah enters it.*

He was the one who knew the paths, the seal of all Prophets, and the master of all.

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<sup>1</sup>جامع الترمذي، كتاب المناقب، باب في فضل النبي صلى الله عليه وسلم.

<sup>2</sup>كنز العمال من مسند البزار.

He gave to the [little and insignificant] dust of the path the huge extent of the valley of the Taurus mountains.

The dust of the path has no value – not in quantity nor in quality. Yet, the enchanting gaze of this great Messenger *sallallāhu ‘alayhi wa sallam* gave to it the extent of the valleys of the Taurus mountains.

### **A single gaze turned men into messiahs**

This Prophet is so great and his position is so lofty, that his mere gaze and attention on a person transformed him into a man of lofty levels.

Your eloquence turned drops into oceans.  
It illuminated hearts and gave sight to the eyes. Those who were themselves deviated now became guides for others. What a gaze it must have been which transformed men into messiahs!

He transformed Abū Bakr to *Siddīq*, ‘Umar to *Fārūq*, ‘Uthmān to *Dhin Nūrayn*, ‘Alī to *Asadullāh*, *Hamzah* to *Sayyid ash-Shuhadā’*, Ibn Mas‘ūd to *Faqīh al-Ummah*, Ibn ‘Abbās to *Mufasssir-e-Qur’ān*, Abū Hurayrah to *Muḥaddith-e-A‘zam*, Bilāl to *Mu’adhdhin-e-Rasūl*, Abū ‘Ubaydah to *Amīn al-Ummah*, *Hasan* and *Husayn* to the leaders of the youth of Paradise, and *Fātimāh* to the leader of the women of Paradise. May Allāh *ta’ālā* be pleased with them all.

Your beneficence transformed minute particles into the sun.

The *Ṣaḥābah radiyallāhu ‘anhum* number over 100 000. Rasūlullāh *sallallāhu ‘alayhi wa sallam*

elevated them so high, that each one appears like a sun, a moon and a star in the sky. Rasūlullāh sallallāhu 'alayhi wa sallam said:

أَصْحَابِي كَالنُّجُومِ، بِأَيِّهِمْ إقْتَدَيْتُمْ اهْتَدَيْتُمْ<sup>1</sup>

*My Companions are like stars; whichever one you follow, you will be guided [straight to Paradise].*

These were ordinary people before the advent of Islam. They were like small particles which are tiny and insignificant, and can only be seen in the bright sunlight. But when the gaze of Rasūlullāh sallallāhu 'alayhi wa sallam fell on them, these ordinary people became extraordinary personalities, and these tiny particles became like the sun, and the entire world woke up to them.

Your beneficence transformed minute particles into the sun. Camel-herders became the leaders of their time.

Those who did not know how to tend to camels properly began ruling over the intellectuals of the time.

He was the one who knew the paths, the seal of all Prophets, and the master of all. He gave to the [little and insignificant] dust of the path the huge extent of the valley of the Taurus mountains. He is the first and last in the gaze of love and affection. He is the Qur'ān, the Furqān, Yā Sīn and Tā Hā.

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<sup>1</sup>أخرجه البيهقي في المدخل.



**It is not possible to fulfil the right of  
Rasūlullāh's sallallāhu 'alayhi wa sallam pure  
life**

Who is there who can explain and expound on the life of such a great Prophet sallallāhu 'alayhi wa sallam? It is not possible for anyone. An Arab poet says:

أَرَى كُلَّ مَدْحٍ فِي النَّبِيِّ مُقْصِرًا  
وَإِنْ بَالَعَ الْمُثْنِي عَلَيْهِ وَأَكْثَرًا

*I consider every praise of the Prophet sallallāhu 'alayhi wa sallam to be defective. Even if the one praising him goes to great length and praises him profusely.*

No poem, no eulogy, no book on his *sīrah*, no speaker and no orator could do justice to the pure life of Rasūlullāh sallallāhu 'alayhi wa sallam. Even if a person exaggerates in his praises of him, the status of our beloved Rasūl sallallāhu 'alayhi wa sallam is so high that he cannot do justice to it.

My dear brothers! I am an absolute non-entity. Even great philosophers, thinkers, and erudite 'ulamā' cannot do justice to the pure life of Rasūlullāh sallallāhu 'alayhi wa sallam. Even the Sahābah radiyallāhu 'anhum were tongue-tied in this regard. Hadrat 'Alī radiyallāhu 'anhu explains a few qualities of Rasūlullāh sallallāhu 'alayhi wa sallam in a Hadīth. After listing a few qualities, his tongue comes to a stop and he says:

يَقُولُ نَاعِيْتُهُ لَمْ أَرْ مِثْلَهُ لَا قَبْلَهُ وَلَا بَعْدَهُ قَطُّ<sup>1</sup>

*The one who explains his life is compelled into saying: My eyes never set on anyone like him before or after.*

### **Complete and perfect**

Hadrat Hassān ibn Thābit radiyallāhu ‘anhu says:

وَأَحْسَنَ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي - وَأَجْمَلَ مِنْكَ لَمْ تَلِدِ النَّسَاءُ  
خُلِقْتَ مُبْرَأً مِنْ كُلِّ عَيْبٍ - كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

*My eyes never saw anyone more handsome than you. No woman has given birth to anyone more beautiful than you. You have been created free from every defect. It is as though you were created as you willed.*

[Hadrat Hassān radiyallāhu ‘anhu is saying]: Till today, my eyes never saw anyone more handsome than you. Let alone my eyes, no woman has given birth to a more beautiful child than you. O my master! When I look at you from head to toe, I see everything faultless. Your eyes are totally perfect, your nose is perfect, your teeth are perfect; your entire body is so complete and perfect that when I look at you, it seems as if Allāh *ta’ālā* created you according to your wishes. You asked Allāh *ta’ālā* how you want to be created, and He created you accordingly.

We quoted the words of Hadrat Hassān ibn Thābit radiyallāhu ‘anhu. Now listen to the words of

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<sup>1</sup>شيمائل الترمذي، باب ما جاء في خلق رسول الله صلى الله عليه وسلم.

Hadrat Jibra'īl 'alayhis salām. He looked at the entire universe of Allāh ta'ālā, he looked at the cream of humanity, i.e. the Prophets 'alayhimus salām. He looked at Ādam 'alayhis salām, Ibrāhīm 'alayhis salām, 'Īsā 'alayhis salām, Mūsā 'alayhis salām; he looked at about 124 000 Prophets 'alayhimus salām. When Allāh ta'ālā bestows certain capabilities to a person, he is able to see many things which others cannot see. Hadrat Jibra'īl 'alayhis salām came to Rasūlullāh sallallāhu 'alayhi wa sallam on one occasion and said:

قَلَّبْتُ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَلَمْ أَجِدْ رَجُلًا أَفْضَلَ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.<sup>1</sup>

*I observed the East and West carefully, but I did not see a man better than Muhammad sallallāhu 'alayhi wa sallam.*

[Hadrat Jibra'īl 'alayhis salām is saying]: As a result of the power which Allāh ta'ālā bestowed to me, I traversed the East and West, I looked at every single face, I looked at humans, angels and jinn. But my eyes did not set gaze on anyone better than Muḥammad sallallāhu 'alayhi wa sallam.

If Allāh ta'ālā did not create anyone better than him in the entire universe, how could Hadrat Jibra'īl 'alayhis salām find such a person?

### **Perfect in appearance, perfect in character**

Rasūlullāh sallallāhu 'alayhi wa sallam was perfect in appearance, perfect in character. His

<sup>1</sup>المعجم الأوسط للطبراني.

appearance, his face, his composition, and his body are all complete and perfect. His character is also complete and perfect. None can compare with him – not in his outer appearance nor in his excellent mannerisms.

The beauty of Yūsuf [*'alayhis salām*], the breath of 'Īsā [*'alayhis salām*], and the glittering hand [of Mūsā *'alayhis salām*]. These beauties are found separately in these personalities, while they are found collectively in you alone.

The beauty of Yūsuf *'alayhis salām* is in its place. The miracles of 'Īsā *'alayhis salām* and Mūsā *'alayhis salām* are in their place. The melodious voice of Dā'ūd *'alayhis salām* is in its place. The kingdom of Sulaymān *'alayhis salām* is in its place. The close friendship which Ibrāhīm *'alayhis salām* had with Allāh *ta'ālā* is in its place. All these excellent qualities were distributed among the Prophets *'alayhimus salām*. But Allāh *ta'ālā* made all of them into a bouquet and sent them into this world in the form of Rasūlullāh *sallallāhu 'alayhi wa sallam*.

Qāsim al-'Ulūm wa al-Khayrāt Hadrat Maulānā Muḥammad Qāsim Nānautwī *rahimahullāh* says:

All the perfect qualities of the universe are found collectively in you. Only some of your qualities are found in others.

O my beloved [Rasūlullāh] *sallallāhu 'alayhi wa sallam*! We will see a few of your qualities in 'Īsā *'alayhis salām*, a few in Ibrāhīm *'alayhis salām*, and a few in Dā'ūd *'alayhis salām*, a few in Ādam

'alayhis salām. But if anyone wants to see any of the qualities of the other Prophets 'alayhimus salām in you, he will certainly find them in you. Peace and salutations of Allāh ta'ālā be on you.

My dear brothers! Our Prophet sallallāhu 'alayhi wa sallam is indeed very great. He is perfect in appearance, perfect in character. He is complete and perfect as regards his physical appearance, and complete and perfect as regards his character.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

*You have been created on a sublime standard of character.<sup>1</sup>*

### **The heart of Muḥammad sallallāhu 'alayhi wa sallam**

The heart is the centre and nucleus of all character. If there is generosity in the heart, the body will be generous. If there is no generosity in the heart, there will be no generosity in the rest of the body. If there is no patience in the heart, the body cannot display patience. The heart is the centre of character. The more character in the heart, the loftier one's actions. In this universe of Allāh ta'ālā, there is no heart greater than the heart of Muḥammad sallallāhu 'alayhi wa sallam. The high level of character which it contains was not given to anyone else by Allāh ta'ālā. All character is found in his heart, and each characteristic is of the highest level. Now just imagine how high the pure life of such a personality must be!

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<sup>1</sup> Sūrah al-Qalam, 68: 4.

## **An excellent example**

This is why Allāh *ta'ālā* appointed Muḥammad Rasūlullāh *sallallāhu 'alayhi wa sallam* as an excellent example for our success in this world and in the Hereafter. Allāh *ta'ālā* says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*There is certainly an excellent example for you in the Messenger of Allāh.*<sup>1</sup>

Rasūlullāh *sallallāhu 'alayhi wa sallam* is an excellent example for a trader, a commander, for a father, a husband, an imām, a conqueror, an oppressed person, the king of a country...in short, he is an excellent example for every person. The teachings of Rasūlullāh *sallallāhu 'alayhi wa sallam* and his pure life contain guidance for all mankind until the day of Resurrection. A poet says:

We receive blessings at every step, and mercies at every breath wherever the intercessor [Rasūlullāh *sallallāhu 'alayhi wa sallam*] of sinners passed through.

No matter where Rasūlullāh *sallallāhu 'alayhi wa sallam* placed his foot, and wherever his inheritors – the '*ulamā*' – went with his teachings, blessings descended at every step, and mercies came down at every breath.

We receive blessings at every step, and mercies at every breath wherever the intercessor [Rasūlullāh *sallallāhu 'alayhi*

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<sup>1</sup> Sūrah al-Aḥzāb, 33: 21.

*wa sallam*] of sinners passed through. As for the places where he [or his deputies] did not pass, they are still experiencing the darkness of the night. And where he passed through, they are experiencing the true light of dawn.

There was darkness all around, there was no light whatsoever. But once you [O Rasūlullāh *sallallāhu 'alayhi wa sallam*] arrived, everyone received light. Darkness departed from the assembly of the world when the light appeared from the cave of *Hirā'*.

### **The life of Rasūlullāh *sallallāhu 'alayhi wa sallam* in a single poem**

We are in an assembly on the *sīrah* of Rasūlullāh *sallallāhu 'alayhi wa sallam*. A poet extracts the essence of the life of Rasūlullāh *sallallāhu 'alayhi wa sallam* in a single poem and presents it to us. He says: If anyone would like to learn and understand the life of Rasūlullāh *sallallāhu 'alayhi wa sallam*, it is very easy:

This is the explanation of the perfect example of Rasūlullāh *sallallāhu 'alayhi wa sallam*: It is light, light, light and light.

From the time he was born until he departed from this world, it is nothing but light and effulgence. In fact, whatever good was seen before his birth, and whatever good we see throughout the world after his demise is by virtue of his blessings.

O Asad! What can I say about the blessings from the threshold of Rasūlullāh sallallāhu 'alayhi wa sallam. No matter what fortune a person received and how much he received, he received it from none but Rasūlullāh sallallāhu 'alayhi wa sallam.

### **His status is below Allāh's, but above everyone else's**

My dear brothers! Rasūlullāh's sallallāhu 'alayhi wa sallam status is very high, his character is lofty, his external self is very high, and his internal self is very high. Allāh *ta'ālā* made him so elevated that after Him, no one in the universe can compete with Rasūlullāh sallallāhu 'alayhi wa sallam. A poet says:

Your status is below Allāh's, but above everyone else's. Our Muḥammad sallallāhu 'alayhi wa sallam is higher than both the worlds.

None from Allāh's creation was born who could compete with the orphan child – Muḥammad Rasūlullāh sallallāhu 'alayhi wa sallam – of Āminah.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ<sup>1</sup>

*Rasūlullāh sallallāhu 'alayhi wa sallam was the most generous.*

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<sup>1</sup>البخاري، بدء الوحي.



كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ

*Rasūlullāh ṣallallāhu ‘alayhi wa sallam was the most handsome.*

وَأَشَجَعَ النَّاسِ<sup>1</sup>

*Rasūlullāh ṣallallāhu ‘alayhi wa sallam was the bravest.*

وَأَعْلَمَكُمْ بِاللَّهِ أَنَا<sup>2</sup>

*I [Rasūlullāh ṣallallāhu ‘alayhi wa sallam] am the most knowledgeable of you with regard to Allāh ta‘ālā.*

وَاللَّهُ إِلَيَّ لِأَخْشَاكُمْ لِلَّهِ

*By Allāh, I am the most fearful among you of Allāh ta‘ālā.*

وَأَنْتَفَأَكُمْ لَهُ<sup>3</sup>

*I am the most conscious among you of Allāh ta‘ālā.*

أُوتِيْتُ عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ

*I have been given the knowledge of the past and future generations.*

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

*We sent you solely as a mercy to the worlds.<sup>1</sup>*

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<sup>1</sup> البخاري، كتاب الجهاد والسير، باب الشجاعة في الحرب والجن.

<sup>2</sup> البخاري، كتاب الإيمان، باب قول النبي صلى الله عليه وسلم أنا أعلمكم بالله.

<sup>3</sup> البخاري، كتاب النكاح، باب الترغيب في النكاح.

## The mercy to the worlds

If we link this verse of Sūrah al-Ambiyā’:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

*We sent you solely as a mercy to the worlds.*<sup>2</sup>

To the first verse of Sūrah al-Fātiḥah:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*All praise is due to Allāh, the Rabb<sup>3</sup> of the worlds.*<sup>4</sup>

It will mean that the Rabb of the worlds sent Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* as a mercy to the worlds. Allāh *ta‘ālā* is saying to us: O My servants! I am the Rabb of every atom and particle, and I sent My beloved [Muḥammad *ṣallallāhu ‘alayhi wa sallam*] as a mercy for every atom and particle. What, then, can we say about that mercy!? A poet says:

Even when outsiders looked at your character and kindness, they said you are a mercy to the worlds.

Even today, if non-Muslims were to study the pure *sīrah* of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* and look at it with an open mind – not with prejudices,

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<sup>1</sup> Sūrah al-Ambiyā’, 21: 107.

<sup>2</sup> Sūrah al-Ambiyā’, 21: 107.

<sup>3</sup> The word “Rabb” is normally translated as Sustainer or Lord. But it has a far deeper meaning. Any or all of the following are applicable: master, owner, regulator, rearer, nourisher, rectifier, etc. The original Arabic has been maintained.

<sup>4</sup> Sūrah al-Fātiḥah, 1: 1.

but with a clear mind – and search for the truth, they will very quickly conclude that Rasūlullāh sallallāhu ‘alayhi wa sallam was not sent for the Quraysh alone, the Makkans alone, for the people of Hijāz alone, or for the Arabs alone. Rather, he was sent for the entire mankind. He was sent as a mercy for the entire universe.

### **An immense favour**

My dear brothers! What a great favour Allāh *ta‘ālā* did to us by attaching us to such a great Prophet! *Allāhu Akbar!* Allāh *ta‘ālā* has showered us with countless favours. Had He willed, He could have caused us to be born in the house of an unbeliever. He did not do this. Instead, He caused us to be born in the house of a believer and bestowed us with *īmān*. Had He willed, He could have made us believers, but in the *ummah* of Hadrat Ādam ‘alayhis salām or Hadrat ‘Isā ‘alayhis salām. But He did not do this. Without us deserving it and without asking for it, Allāh *ta‘ālā* made us members of the excellent *ummah* of Rasūlullāh sallallāhu ‘alayhi wa sallam.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

*You are the best of nations, appointed for [the benefit] of mankind.*

We received the title of being the best of nations from Allāh *ta‘ālā*. What a great favour this is! What a great fortune! A poet says:

Why should your *ummah* not receive the title of “best of nations” when you [O Rasūlullāh sallallāhu ‘alayhi wa sallam]

are the best of humans, the best of Messengers, and the best of people!?

Without deserving it, without endeavouring for it, without any request from our side, Allāh *ta'ālā* made us members of the *ummah* of Rasūlullāh *sallallāhu 'alayhi wa sallam* solely out of His kindness. This is indeed a very great bounty. O Allāh! All praise and thanks belong to You.

### **Fulfilling the duty of a favour**

By dear friends! When a servant receives a bounty or favour from Allāh's court, he becomes duty-bound to fulfil its right, and to be grateful for it. Allāh *ta'ālā* linked us to Rasūlullāh *sallallāhu 'alayhi wa sallam* and included us in his *ummah*. This is a very great bounty. We have to be grateful for it and fulfil its right. The manner of showing gratitude is to fulfil all the demands and requirements of this bounty.

One of the biggest demands of our link with Rasūlullāh *sallallāhu 'alayhi wa sallam* is for us to study and read his life. We have to study his teachings and apply them in our lives. If we make this responsibility the mission of our life, we will acquire success in both worlds.

### **The meaning of the Sunnah**

We have to learn the teachings of Rasūlullāh *sallallāhu 'alayhi wa sallam* and live our lives the manner and way which we see in his teachings. This is the road to success. Look! I am referring to it as the "manner and way"; I am not saying "Sunnah" because when we use the word "Sunnah"

in our everyday conversations, we think about certain well-known Sunnats such as the Sunnats of eating, sleeping, drinking, etc. The real meaning of the word “Sunnah” is the manner and way of Rasūlullāh sallallāhu ‘alayhi wa sallam. And the meaning of “manner and way” is Rasūlullāh’s sallallāhu ‘alayhi wa sallam entire life. He used to perform the five daily ṣalāhs, so we also have to adopt this way. He used to perform them in the musjid with congregation, so we will also have to perform them like that.

This is the meaning of Sunnah: No matter what action of Rasūlullāh’s sallallāhu ‘alayhi wa sallam life – whether *fard*, *wājib*, *sunnah* or *mustahab* – it is his manner and way, and it is his Sunnah. All of his teachings with regard to the external body are part of his way. The same applies to all which are connected to the heart, e.g. do not be jealous, do not bear malice, do not have hatred for anyone, do not adopt a life of animosity...and so on. We have been commanded by Allāh *ta’ālā* to ensure our external and internal selves are in accordance with the ways and mannerisms of Rasūlullāh sallallāhu ‘alayhi wa sallam.

### **How to become the beloved of Allāh *ta’ālā***

[Allāh *ta’ālā* says]: I love Rasūlullāh sallallāhu ‘alayhi wa sallam so much that whoever moulds his external and internal self in accordance with his ways and mannerisms, I make him My beloved.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

*Say: If you have love for Allāh then follow my way so that Allāh may love you.*<sup>1</sup>

[Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* is saying]: I am very particular about performing the five *ṣalāhs* with congregation, you must do the same. I pay my *zakāh*, you must do the same. I perform *ḥajj*, you must also perform it. I keep fast, you must also keep. Adhere to the remaining actions and deeds in the same way. Adopt my way in your acts of worship, in your social relationships, in your monetary dealings, and in your character and mannerisms. Copy me in everything – whether related to the external or internal self. Emulate me, follow in my footsteps. If you carry out all your affairs according to my way, Allāh *ta‘ālā* will make you His beloved.

Glory to Allāh! My dear brothers! You will become the beloveds of Allāh *ta‘ālā*. Look at how elevated the life of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* is! The person who lives his life in accordance with his, becomes the beloved of Allāh *ta‘ālā*. Look at Allāh’s *ta‘ālā* kindness for having ordered us to embellish our lives in accordance with the grand life of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* so that we too may become His beloveds, and consequently, the beloveds of every other creation.

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<sup>1</sup> Sūrah Āl ‘Imrān, 3: 31.

## The solution to contemporary issues

An easy solution to all contemporary issues is for us to come onto the way of Rasūlullāh sallallāhu 'alayhi wa sallam. In fact, this is the only solution. My dear brothers! There is no other solution. Bring the way of Rasūlullāh sallallāhu 'alayhi wa sallam in every department of your life. Our beliefs must be in line with his, our acts of worship must be like his, our character must be like his excellent character, our social dealings and monetary transactions must be in exact conformity with his teachings. If the pure *sīrah* enters 100% in our lives, we will become the beloveds of Allāh *ta'ālā*. When we become His beloveds, we will become the beloveds of everyone else. Rasūlullāh sallallāhu 'alayhi wa sallam said:

إِذَا أَحَبَّ اللَّهُ لِعَبْدٍ نَادَى جِبْرَائِيلَ

*When Allāh loves a servant, He announces to Jibra'īl:*

إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأُحِبُّهُ

*Allāh loves such and such person, so you should also love him.*

The moment Allāh *ta'ālā* makes this announcement, love for the person settles in the heart of Jibra'īl 'alayhis salām. The person is thus beloved in the sight of Allāh *ta'ālā* and in the sight of Jibra'īl 'alayhis salām. Acting under the order of Allāh *ta'ālā*, Jibra'īl 'alayhis salām announces to the inhabitants of the heavens:

إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ

*Allāh loves such and such person, you all must also love him.*

The moment this announcement is made, love for the person settles in the hearts of all the inhabitants of the heavens.

ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ<sup>١</sup>

*The person is then bestowed with general acceptance in the world, and everything begins to love him.*

### **How to become the beloved of the creation**

My dear brothers! If we want the inhabitants of this world not to look at us with dislike and animosity – and to look at us with love instead – then the only way is for us to become the beloveds of Allāh *ta'ālā*. If we become the beloveds of Allāh *ta'ālā*, we automatically become the beloveds of Jibra'īl *'alayhis salām*, all the angels, and all the creations on earth. The only way of becoming the beloveds of everyone is for us to first become the beloveds of Allāh *ta'ālā*. The Qur'ān shows us the way of becoming the beloveds of Allāh *ta'ālā*:

فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

*...then follow my way so that Allāh may love you.<sup>2</sup>*

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<sup>1</sup>صحيح البخاري، كتاب بدء الخلق، باب ذكر الملائكة، ج ١، ص ٤٥٦.

<sup>2</sup> Sūrah Al 'Imrān, 3: 31.



## **The enthusiasm of our pious elders in emulating the Sunnah**

Our pious elders enjoyed general and total acceptance because they embellished their lives with the blessed *sunnats* of Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*. They reached a level of perfection in their following of the Sunnah. We can gauge from their astounding stories the level of their attachment to following the Sunnah.

On one occasion, Hadrat Hakīm al-Ummat Maulānā Thānwī *rahimahullāh* was explaining in his talk on how Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* used to like bottle-gourd (*dodhī*) and he used to eat it with relish. Now it is neither *fard* nor *wājib* to eat bottle-gourd; it is Sunnah. If a person does not have an inclination for it and does not eat it, there is no harm provided he neither abhors it nor looks down on it. Hadrat Hakīm al-Ummat Thānwī *rahimahullāh* relates: When I went home, I found a meal of bottle-gourd prepared. In the evening, I received the same meal of bottle-gourd. The next afternoon, I received the same thing to eat, and the next evening, I asked: ‘Is everything okay, how is it that bottle-gourd is the only thing which is being cooked?!’” (look at the woman’s enthusiasm to follow the Sunnah) Hadrat’s respected wife said: “You mentioned in your talk the other day that Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* used to like this food a lot, so I am cooking it now. Since it is the bottle-gourd season at the moment, it is my heart’s desire to eat as much of the food which Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* used to enjoy.”

Hadrat Hakīm al-Ummat *rahimahullāh* says: “On seeing a woman’s enthusiasm to follow the Sunnah, I thought to myself that I ought to take stock of my life. I began observing every act of mine from morning to evening – and continued doing this for one week – to check if my life, my eating, my drinking, my walking about, my sitting, my salāh, and everything else was in accordance with the Sunnah or not.”

My dear brothers! We are left astounded. If we did not believe in the holiness of these personalities we would not have been prepared to believe this. Hakīm al-Ummat *rahimahullāh* continues: “After taking stock of myself for one week, I concluded that – *al-hamdulillāh* – no action in my life is against the Sunnah.”

If these people were so concerned about carrying out the *mustahabbāt* (desirable) and *sunnats*, what can be said about the importance which they attached to the *fard* and *wājib* acts?!

### **Hadrat Gangohī *rahimahullāh* and his following the Sunnah**

Listen to another incident! A close associate of Hadrat Gangohī *rahimahullāh* met Hadrat Maulānā Khalīl Ahmad Sahāranpūrī *rahimahullāh*. The associate asked: “Hadrat, what is the Sunnah way in such and such act?”

These people would constantly inquire about the Sunnah way; it was their favourite occupation. It was their desire to mould their lives in line with the life of Rasūlullāh *sallallāhu ‘alayhi wa sallam*.

So the man asked Hadrat about the Sunnah way for a certain act. Hadrat Maulānā *rahimahullāh* knew that the man had spent time in the company of Hadrat Gangohī *rahimahullāh*, so he asked him: “How did you see Hadrat Gangohī doing that act?” The man replied: “I saw him doing it this way.” Hadrat said: “Enough, this is the Sunnah way.” *Allāhu akbar* – Allāh is the greatest.

Hadrat Maulānā Khalīl Ahmād Sāhib *rahimahullāh* had full confidence with regard to the way of life of Hadrat Gangohī *rahimahullāh* – that every act of his must be in accordance with the Sunnah. He did not even see the need to consult any books to verify this.

### **Hadrat Shaykh *rahimahullāh* and his following the Sunnah**

Now listen to an incident of Hadrat Shaykh al-Hadīth Quṭb al-Aqtāb Maulānā Muḥammad Zakariyyā *rahimahullāh*: A few moments remained before he could depart from this world. He was probably performing the last *wudū’* of his life. His attendants were quite affected by his illness. While performing the *wudū’* for him, they washed his hands up to his wrists, completed the gargling of his mouth, and began pouring water in his nostrils. They forgot about the *miswāk*. But look at this personality whose life’s every moment was spent in emulation of the Sunnah. He was to meet Allāh *ta’ālā* after a few moments, he was about to journey to the Hereafter. Yet he was so mindful about following the Sunnah that he directed his attendants by saying: “Bhāi (brother)! The Sunnah of the *miswāk* has been left out!?”

## **Hadrat Maulānā Ilyās rahimahullāh and his following the Sunnah**

Hadrat Maulānā Muḥammad Ilyās *rahimahullāh*, the uncle of Hadrat Maulānā Zakarīyyā *rahimahullāh*, was just as particular about following the Sunnah. Listen to an incident from his life: He is also in the final stages of his life. His tongue is gone heavy and he cannot verbally express what he wants. He is communicating through gestures. He made some sign with his eyes, and the attendants understood that Hadrat wants his leather socks to be removed. They tried removing them, but Hadrat pulled his legs back. He made a sign with his eyes again, they took it to mean the same thing, and tried to remove his socks. But Hadrat pulled his legs back. This happened several times. When the attendants could not come to a decision, they called Hadratjī Maulānā Yūsuf Sāhib *rahimahullāh*. When he arrived, he understood the same message from Hadrat's eyes as understood by the attendants. So he addressed them saying: "Remove Hadrat's socks." The attendants began removing them once again, but Hadrat pulled his legs back and stopped them. Hadratjī Maulānā Yūsuf *rahimahullāh* said: "My beloved father wants his socks to be removed, but you are removing them against the Sunnah way. When socks are worn, the right foot is worn first and then the left. When they are removed, the left foot is removed first and then the right. You people are starting with the right foot instead of the left. This is why my father is stopping you." *Allāhu akbar* – Allāh is the greatest.

## **Make a decision today**

My dear brothers! Look at their love and enthusiasm in following the Sunnah. They did not abandon it even at the time of death, but we do not practise on the easiest of *sunnats* even when we are experiencing well-being. We ought to connect ourselves totally to the teachings of Rasūlullāh *sallallāhu 'alayhi wa sallam* as was done by these personalities. This is the only way to Paradise. A poet says:

The path to Paradise lies in following the footsteps of Rasūlullāh *sallallāhu 'alayhi wa sallam*. The path of the Sunnah conveys one to Allāh *ta'ālā*. If you all desire Paradise, place the chains of servitude to Muḥammad *sallallāhu 'alayhi wa sallam* around your necks.

My dear brothers! Let's make a decision today to live our lives in accordance with the ways of Rasūlullāh *sallallāhu 'alayhi wa sallam*. If we do this, we will become the beloveds of Allāh *ta'ālā*. If we become His beloveds, we will be loved by Jibra'īl *'alayhis salām*, all the other angels, and the entire creation. When Allāh *ta'ālā* makes us beloved in the eyes of the entire creation, it will bring about a revolution. The people of the world who are presently looking at us with hatred and animosity will be compelled into loving us. There is a need for us to take stock of our actions and deeds. There is a need to worry about rectifying them. When our actions are in accordance with the way of Rasūlullāh *sallallāhu 'alayhi wa sallam*, it will result in the appearance of a special type of

blessing which will bring about a solution to the issues of this world and the Hereafter. This is why it is most essential for us to turn our attention in this direction. If we get up today from this *sīrah jalsah* with the firm determination of studying the teachings of Rasūlullāh *sallallāhu ‘alayhi wa sallam*, practising on them, and bringing all the *farā’id*, *wājibāt*, *sunan* and *mustahabbāt* in our lives, then – my dear brothers – we will certainly see success.

### **The statement of Hadrat ‘Umar *radiyallāhu ‘anhu***

I conclude my speech with the statement of Hadrat ‘Umar Fārūq *radiyallāhu ‘anhu*. He used to say:

كُنَّا أَذِلَّةً

*We were a despicable people.*

They were so despicable that the superpowers of the time – the Persian and Roman Empires – were not prepared to rule over them. But Allāh *ta‘ālā* gave them honour; with what?

نَحْنُ قَوْمٌ أَعَزَّنَا اللَّهُ بِالْإِسْلَامِ

*We are a nation whom Allāh ta‘ālā honoured through Islam.*

Allāh gave us honour by following the way of Rasūlullāh *sallallāhu ‘alayhi wa sallam*.

فَمَهْمَا ابْتَغَيْنَا الْعِزَّةَ بِغَيْرِ مَا أَعْزَّنَا اللَّهُ بِهِ، أَذَلَّنَا اللَّهُ

*As long as we seek honour in anything different from what Allāh ta'ālā gave us honour, He will humiliate us.*

There is only one way of coming out of humiliation: total attachment to the ways of Rasūlullāh sallallāhu 'alayhi wa sallam.

### **Popularize the *sīrah***

I emphasize one point wherever I go and whoever I meet, viz. undertake an in-depth study of the pure life of Rasūlullāh sallallāhu 'alayhi wa sallam. The honourable '*ulamā*' have written excellent books on the life of Rasūlullāh sallallāhu 'alayhi wa sallam in Urdu, English, Gujarati, etc. Obtain them, study them, and bring the character of Rasūlullāh sallallāhu 'alayhi wa sallam in your lives. And whenever an opportunity presents itself – whether among Muslims or non-Muslims – to discuss this pure life, we must certainly make use of such an opportunity and not allow it to pass.

No matter where his name is mentioned, no matter where he is discussed; nothing but light will fill the hearts, and the entire assembly will be radiating with light.

May Allāh ta'ālā inspire me, you, and the entire *ummah* to practise.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ



All praise and thanks are due solely to Allāh *ta'ālā* for enabling us to complete the translation of this book. May Allāh *ta'ālā* accept it from us and make it a means for our salvation in this world and in the Hereafter. Āmīn.

As with all human endeavours, there are bound to be errors, mistakes, and slip-ups in the translation. I humbly request the reader to inform me of them so that these could be corrected in future editions.

Constructive criticism and suggestions will be highly appreciated. I can be contacted via e-mail: [maulanamahomedy@gmail.com](mailto:maulanamahomedy@gmail.com)

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Was salām

Mahomed Mahomedy

08 Shawwāl 1433 A.H./25 August 2012

Durban, South Africa.